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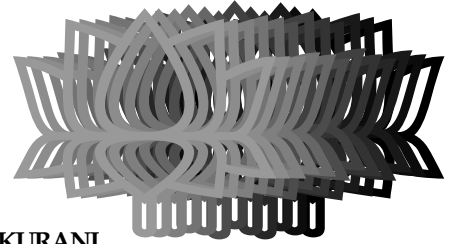
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## ODE TO THE ENVIOUS

HIS DIVINE GRACE A. C.  
BHAKTIVEDANT A SWAMI PRABHUPADA

The author of *Śrī Caitanya-caritāmṛta*, Krishnadas Kaviraj Goswami, has condemned all his enemies by comparing them to envious hogs and pigs. The Krishna consciousness movement, which is spreading throughout the world, is being appreciated by sincere people, although they have never previously heard of Sri Chaitanya Mahaprabhu and Krishna's pastimes. Now even the higher, priestly circles are appreciating this movement. They have concluded that this movement is very nice and that they have something to learn from it. Nonetheless, in India there are some people who say that they belong to this cult but who are actually very envious of the *ācārya*. They have tried to suppress our activities in many ways, but as far as we are concerned, we follow in the footsteps of Krishnadas Kaviraj Goswami and take them as envious pigs and hogs. We simply wish to present the pastimes of Lord Krishna and Sri Chaitanya Mahaprabhu to the best of our ability so that those who are really honest can cleanse their hearts. We hope that they enjoy this literature and bestow their blessings upon us. It appears that even such a great personality as Krishnadas Kaviraj Goswami met with some envious obstacles; what, then, to speak of us, who are only insignificant creatures in this universe? We are simply trying to execute the orders of our spiritual master to the best of our ability.

— Concluding note at the end of the *madhya-līla* of *Śrī Caitanya-caritāmṛta*.

## REAL WELFARE WORK

SRILA BHAKTISIDDHANT A  
SARASWATI THAKUR PRABHUPADA



The following is an excerpt from a conversation between Srila Bhaktisiddhanta and Pandit, Shyamasundar Chakravarty, a famous leader of the independence movement in India and the then-chief editor of the English magazine, *Servant and Vasumati*.

Pandit Shyamasundar Chakravarty: What do you mean by the term, *jīva-dayā*, kindness to other creatures? Is it not the offering of help in the form of supplying food, clothes, etc.?

Srila Bhaktisiddhanta Saraswati Thakur: We shall offer such help to those who, after having faith in God for several births, have begun service to God. We should feed and clothe the needy and do them other benefits in order to make them serve Hari; otherwise, what is the need of nourishing a snake with milk and bananas? That is not kindness, rather it will entrap men with *māyā* or tempt them towards nihilism. The kindness that Sri Chaitanya Mahaprabhu has shown to the *jīvas* eternally absolves them from *tritāpa*, all of the three types of distress. That kindness does not produce any evil, and the *jīvas* who have gotten it will not be victims of the evils of this world. Rather, they will swim in the nectarean ocean of love, eternally enjoying its sweetness. ❀

— *Shri Chaitanya's Teachings* p.306-307

## THE BLUE JACKAL

QUESTIONS AND ANSWERS WITH  
SRI SRIMAD GOUR GOVINDA SWAMI MAHARAJA  
PARIS 1987, AT THE HOME OF  
SRIPAD HARIVILAS PRABHU

**Question:** How can we have unalloyed devotion to our guru and also see the godbrother of our spiritual master as our spiritual master?

**Gour Govinda Swami:** We will offer the same respect to him as we pay to our spiritual master. But as Hanuman says, Rama has occupied my heart:

*śrī-nāthe jānakī-nāthe cābhedah paramātmaniḥ  
tathāpi mama sarvasvaṁ rāmaḥ kamala-locanaḥ*

There is no difference between Sri-nath (Vishnu, the Lord of the goddess of fortune) and Janaki-nath (Rama, the Lord of Sita), since They are both the Supersoul. Still, lotus-eyed Rama is everything to me. (*Prema-bhakti-candrikā*, text 29)

We should not deviate from our guru. That is unalloyedness. Don't be affected by any differences between our guru and his godbrother. We should overlook them. Still, our attitude should be, "I am following the instruction of my guru. I am not following the instruction of the godbrother of my guru."

**Question:** What should we do when we see that some superior *vaiṣṇava* needs correction?

**Gour Govinda Swami:** Keshava Bharati was the godbrother of Iswara Puri, who was the guru of Sri Chaitanya Mahaprabhu. Mahaprabhu corrected Keshava Bharati. But we should not imitate Chaitanya Mahaprabhu. He is the Supreme Personality of Godhead and we are not. We should not try to correct anyone who is superior to us. We must act in such a way that Chaitanya Mahaprabhu will give us the intelligence what to do:

*teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*

To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me. (*Bg* 10.10)

Krishna says, "I'll give you the intelligence." So, if you are a true follower of Chaitanya Mahaprabhu, He will give you intelligence. You will be able to act in such a way that the *vaiṣṇava* becomes automatically corrected. You

won't need to correct him directly. You should not have this thought in your mind, "Let me correct him." No, no, no, no, no, no! We are not qualified to correct them. Our attitude should be, "*tṛṇād api su-nīcena taror iva sahiṣṇunā* — I am the lowest of the low (*Śikṣāṣṭaka* 3).

**Question:** How do you correct a godbrother?

**Gour Govinda Swami:** With a godbrother we have a friendly relationship. So we may talk to him in a friendly way. Sometimes we may even cut jokes with him. To correct him we may say something at some opportune moment when we know it will not hurt him. An intelligent man will do like this. You must speak in such a way that it will not hurt his feelings. Mahaprabhu said:

*prāṇi-mātre mano-vākye udvega nā diba*

Neither by mind nor words should a devotee cause anxiety to any living entity, regardless how insignificant they may be. — *Cc. madhya* 22.120

Don't speak or act in such a way that will hurt their feelings. Don't agitate them. This is the devotee's behavior.

*yasmān nodvijate loko lokān nodvijate ca yaḥ  
harṣāmarṣa-bhayodvegair mukto yaḥ sa ca me priyaḥ*

He for whom no one is put into difficulty and who is not disturbed by anyone, who is equipoised in happiness and distress, fear and anxiety, is very dear to Me. — *Bg.* 12.15

Krishna says, "He who is not agitated in any circumstances is very dear to Me. If someone tries to agitate him he never agitates back or disturbs anyone. He is equal in both *harṣa* and *amarṣa*, favorable and unfavorable conditions. In all conditions he is equal, *sama*. *Bhayodvegair*, he has no fear, no anxiety. He is very dear to Me."

As Mahaprabhu has instructed, one should speak very sweetly so the devotee may be corrected, but in such a way that they will not be disturbed. For one who is intelligent, who is a true devotee, Mahaprabhu will give them intelligence whereby you will know how to act and speak in such a way that you will not hurt the devotee and at the same time you will correct them. And you should never have this thought in your mind that, "I'll correct him." You should think, "I am not a qualified person to correct him. I'm the lowest of the low. I am an ignorant fool, *murkha*. I have no qualification." You should not cherish the thought in your mind to correct them.

This thought is very bad and offensive. This is a very, very subtle point. It is very difficult for ordinary people to understand. But those who are devotees, who have made some advancement in spirituality, they can understand this point.

**Question:** We cannot approach Krishna without a spiritual master. What about approaching Chaitanya Maharabhu?

**Gour Govinda Swami:** Unless you approach a spiritual master you cannot approach Mahaprabhu. Mahaprabhu is the Supreme Personality of Godhead. He is Krishna. The spiritual master is the expansion of Nityananda Prabhu. You get the mercy of Nityananda through the spiritual master, not directly. Guru is *rūpānuga-dhara* — a follower of the Goswamis in disciplic succession.

**Question:** Who will decide who is a spiritual master?

**Gour Govinda Swami:** *Āre bābā!* The decision comes from Krishna. Chaitanya Mahaprabhu has ordered:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa  
āmāra ājñāya guru hañā tāra' ei deśa*

“Whomever you meet, tell them about Krishna: ‘O brother, Krishna has said this thing.’ Don’t concoct. Just present it as it is. I order you to become a spiritual master and deliver the world.” If you just do this, if you just present things as they are, following the disciplic succession, you will become guru. Krishna will give you that position. Don’t hanker after it. Just do it. The decision comes from Krishna, from Chaitanya Mahaprabhu. There is no question that someone will decide (laughs). *Apratihata* — it will automatically come. If Chaitanya Mahaprabhu wants, if Krishna wants, no one can check it. You should have full faith and patience. Don’t be pessimistic. There is no question of pessimism. We should be full of optimism. We don’t need to bother about these things. Those persons who are now blowing their own trumpet, beating their own drums, Krishna will finish them at any time. Don’t be disturbed. You should have patience and full faith in *guru-sādhu-śāstra*. Because it is the material world some disturbances will come up. *pade pade vipada* — “At every step there is danger.” And at the same time it is Kali-yuga, the age of quarrel and hypocrisy.

This world is filled with hypocrites. So some hypocrites will come and say, “Oh, I am guru. I am sadhu. I am such a great man.” He may come and beat his own drum, blow his own trumpet, and make some politics. It is quite natural. These things should not disturb you. Be *dhīra*, don’t be disturbed. Have full faith in *guru-sādhu-śāstra*. Just do your duty as guru has instructed, as it is. Present Krishna consciousness as it is. Time will change things in the long run. You need not be worried. Have patience. Quote *śāstra* and the *ācāryas*. Our basis is *guru-sādhu-śāstra*. I never say anything different. I always quote authority.

Although he was a householder, Srila Prabhupada got the full mercy of Srila Bhaktisiddhanta Saraswati and Chaitanya Mahaprabhu. He never spent any time in the *maṭha*, but he became *ācārya* because he was very, very simple, not envious. You cannot put a stamp on someone, “You are *ācārya*.” Or else the day may come to prove that he’s not an *ācārya*.

I will tell you a nice story. Once a jackal fell into the blue dye-water of a washerman. The jackal became blue. Then he went to the forest and declared to everyone, “I am the king of the animals.” All of the animals said, “Oh yes! He is strange looking. He might be king.” Thus they made the jackal king and he sat on the throne. Then when evening came, all of the jackals began howling, “*Youka hou! Youka hou!*” So the jackal king also started howling, and then everyone saw, “Oh! He’s a jackal! Beat him! He’s not king!” In this way, he was revealed. We know these things, so why we should be disturbed? Don’t be disturbed. The time will come. Krishna and Chaitanya Mahaprabhu will reveal everything. Have patience.

**Question:** We can see that envy may be very subtle. What is our hope?

**Gour Govinda Swami:** We should have full faith in *guru-sādhu-śāstra* and we must do our service. Some disturbance may come — and it will come. It is the nature of this material plane, and at the same time Kali-yuga is here. It is very, very horrible. But one should have firm determination and patience. You should not deviate in any circumstance. Always pray to guru and Lord Chaitanya. They will help you. We are very weak, but *caitya-guru* is in our heart. He will give inspiration. For a sincere soul who is very

eager to have this, Krishna makes arrangements. He knows, “This soul wants this thing.” So He makes arrangements for it to happen. Is there anything impossible for Krishna? It is impossible for us, but nothing is impossible for Krishna. Our business is to always pray to Krishna, Chaitanya Mahaprabhu, and Guru Maharaja, “Just help me!” You’ll get help. Have full faith in this. Don’t be desperate. We should be very eager to get this mercy and to have association of pure devotees who are more advanced than ourselves. Then you’ll benefit. *Sādhu-saṅga* means you will associate with a person who is more advanced than yourself. Then you will benefit. Otherwise, no benefit will come. It may seem impossible to get such association. Still, nothing is impossible for Krishna. Krishna will make arrangement. *Vāṇī*, instructions, are there. When nothing is available we should associate with instructions and books, and with our sincere prayers we will reach Krishna. The day will come when you will meet such a person. It’s impossible for us, but it’s not impossible for Krishna. But we should always be praying, “Krishna, please help me!” Chanting *hare kṛṣṇa* means the soul is crying, *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare* — “O Krishna’s *śakti* Radharani! O Krishna! Please engage me in Your service. I am fallen.”

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*ayi nanda-tanuja kiṅkaram  
patitaṁ mām viṣame bhavāmbudhau  
kṛpayā tava pāda-pankaja-  
sthitā-dhūli-sadr̥śaṁ vicintaya*

“O Krishna! I am Your *kiṅkara*, Your servant! But somehow I’ve fallen into the depths of this ocean of nescience. Please shower Your mercy on me and accept me as a particle of dust at Your lotus feet.” (*Śikṣāṣṭaka* 5) If the soul is crying and crying by uttering this *hari-nāma*, “*hare kṛṣṇa hare kṛṣṇa*”, if you chant in this way, then you’ll get the necessary association miraculously and unexpectedly. It is impossible for us, but nothing is impossible for Krishna. Krishna wants that thing. The only lacking is with us. Thank you very much. ❀

## THE EXTRAORDINARY KINDNESS OF JAHNAVA THAKURANI

Once while Jahnava-mata (the wife of Lord Nityananda Prabhu) and her followers were visiting various holy places on the outskirts of Vraja, they entered a village on the bank of the Yamuna. In that village lived a simple-minded *brāhmaṇa* who had obtained a son in his very old age. Unfortunately, the boy had died in early childhood and his parents were lamenting bitterly. Jahnava Iswari could not tolerate their continuous crying, and her heart softened in kindness towards them. She wanted to touch the dead child, but the *brāhmaṇa*’s wife forbade her. Jahnava told the mother that since they were *vrajavāsīs*, touching the child would purify her, even though it was dead. When Jahnava caressed the head of the dead child with her hand, he at once regained his life and looked around him. The child bowed at the feet of Sri Iswari and then stood up. The parents of the child and the other villagers were all astonished by the miracle and they bowed at the feet of Jahnava Iswari, thanking her in various ways. Jahnava assured them that she had nothing to do with the miracle but that Krishna Himself had restored the boy’s life because of the grief of the parents. Sri Jahnava displayed this same type of kindness at various times and places, and then she and her followers returned to Vrindavan. ❀